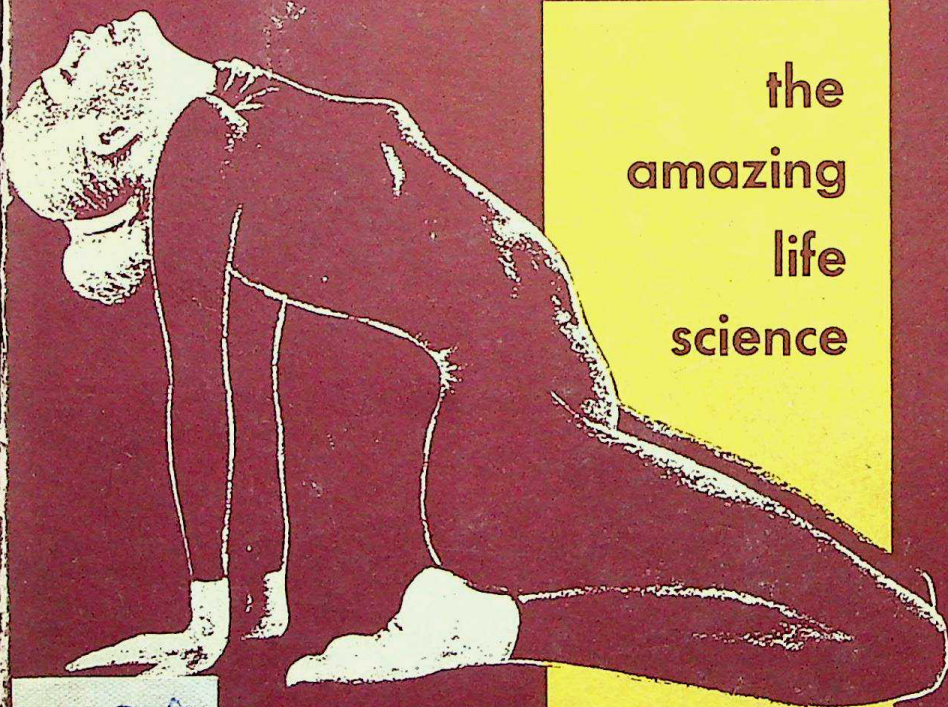


Yoga

the
amazing
life
science



by Major P. G. Francis

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*YOGA — THE AMAZING
LIFE SCIENCE*

by Major P. G. Francis
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The purpose of this book is to illustrate and explain in clear and simple terms the true relationship between our material daily life and the ancient truths expounded in Yoga philosophy. The author shows that although this science is psychically inspired it holds in fact "success techniques" as practical and down to earth as any devised by trans-Atlantic efficiency experts.

The book is divided into two parts: Part One deals with Yoga as a science and the future of Yoga. Part Two concerns itself with applying this philosophy to your own individual thinking.

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YOGA—THE AMAZING LIFE SCIENCE

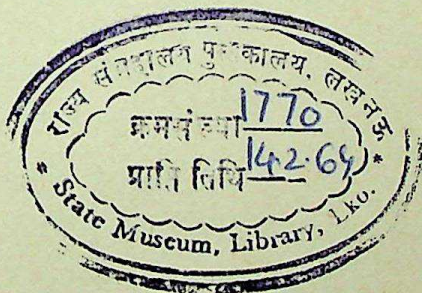
YOGA

THE AMAZING LIFE SCIENCE

(Incorporating "Yoga for Thought-Power")

by

MAJOR P. G. FRANCIS
(Author of "Streamlined Living")



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INTRODUCTION

This book is offered with a sincere desire to illustrate and explain, in simple, clear terms, the true relationship between our material daily life and the ancient truths expounded in Yoga philosophy.

To evaluate thus many aspects of life today—scientific and medical discoveries, music and rhythm, individual search for a philosophy to sustain and enlighten—is to realise the ultimate, eternal Oneness uniting all Creation, to absorb anew the vital truth that so many different paths can lead to the same destination.

Having, in an earlier book, described, equally simply, elementary techniques for active practical Yoga, physical and mental, it is further hoped that the present work may appeal to readers in two ways.

Firstly, to awaken new interest in those who have previously encountered Yoga in more sensational aspects—such as the athletic contortions seen in public demonstrations of HATHA YOGA, or the attention given by the Press to visits and utterances by the East's more exotic-seeming Yoga exponents.

Secondly, to illustrate that this science, though psychically-inspired, has something to offer every one. Holds, in fact, "success-techniques" as practical

and down-to-earth as any devised by transatlantic efficiency-experts.

Finally, too, I have mentioned something about where future advances in this philosophy may lead—politically and socially—in the psychically foretold “Aquarian Age,” when mankind shall attain, spiritually and physically, greater knowledge and freedom than heretofore.



CHAPTER I

YOGA FOR YOU—PLANNED PROGRESS IN YOGA STUDY

THE study of Yoga is the most personal study there is, for to study Yoga is to study Life and Life's origins. Further, there is a form of Yoga study and practice to suit every individual—and to develop only the brightest, most progressive elements in his or her personality.

As there exist these varied paths to the supreme knowledge, one has to decide which to pursue. The first consideration is—to reflect and consider whether one is by type physical, intellectual, emotional—or predominantly spiritual. The natural athlete, who loves sport and the open air, will find fulfilment in learning the complicated physical exercises of HATHA YOGA. This science will provide extraordinary control over the body—and, at the same time, awaken the mind and spirit as no purely physical culture system could do.

Those with the analytical temperament, may master elementary breathing exercises and postures, but will then find that deep meditation and mind-training, as in RAJA YOGA, will best help their progress.

Those who live deeply through their emotions, may learn to transmute personal love and affection

into impersonal love of humanity, through practising BHAKTI YOGA.

While the naturally spiritual and devoted, aspire to knowledge through prayer, meditation, and submission to Divine Will, their Path being named GNANA YOGA.

For those of us, again, who wish their work and career to be the path of knowledge, entire devotion to that career, while, paradoxically but truly eliminating thoughts of Self, will set our feet upon the path called KARMA YOGA. That is, to construct and learn by the whole-hearted working out of one's personal Fate, and to aim at the fullest possible developments of one's natural talents.

How to begin? Well, first go to the fountain head. Study one among the many current good English translations of the BHAGAVAD GITA. Read it through carefully, and then, consider your personality and decide what branch of Yoga exercises would meet your requirements. Begin by simple general breathing and purification exercises, such as are outlined briefly in this Textbook.

That is the beginning, but the second stage is more important. Having decided upon the path to tread, it is really at this stage, that, in the East, one could seek a personal Guru. Here, that strictly personal initiation is all but impossible.

Instead, one should continue one's exercises and meditation, and it will be found that certain psychic feelings and inspirations, which shall be peculiar to one's own individual progress, will gradually be experienced.

Then, one should study the higher teachings of

Yoga, such as a good translation or exposition in English of the YOGA SUTRAS of PATANJALI.

Also, the great philosophical works written by authorities such as Professor PAUL BRUNTON, Ph.D.

This practice will take time. Months and years in most cases, but one will find that Yogic knowledge, once accumulated, begins to influence and help the daily work and life, whatever that may be.

And one's eventual progress—which can be unlimited—depends very much upon the patience and will-power exerted in the early stages outlined.

Among the qualifications for psychic progress are those which are needed in competitive material life—self-confidence, staying power, and common sense. Plus the spiritual intuition which is latent in everyone—and it is Yoga practice which will develop that extra instinct.

In addition to these qualifications, and once having embarked upon a systematic course in Yoga exercises, mental or physical, the progress finally achieved will depend also upon inherent natural ability, and therefore, it is most desirable to be sure, in advance, about what one really wishes to achieve.

To commence, let us consider Breathing Exercises and Meditation.

Taking up a comfortable position or “ASANA” as it is called, such as sitting cross-legged upon a mat, spine erect, one's first efforts are directed at establishing a Breath-Rhythm—by counting breaths, alternately breathing through either or both nostrils, etc. Distracting thoughts, which may harass the mind during this practice, are hard to banish, but, when the habit of mentally counting breaths, while

maintaining a reasonably relaxed yet upright posture, be once established, these distractions will lessen, and a feeling of concentrated inner "awareness" will grow.

Then, one should focus the attention more upon the open nostrils, and, mentally, follow the course which the air is taking to and from the lungs. As deeper, and slower, inhalation and exhalation result, one may gradually dispense with counting, and the mind at this further stage should become void of conscious thought, yet inwardly concentrated, as though one were listening for something.

Individual progress begins at this very moment, in harmony with the student's Inner Self, and what is felt thereafter will be peculiar to his or her experience.

In meditation, when some breath-control has been achieved, similar steps are to be taken. First, one may practise by concentrating upon a single object or idea. For example, one may fix the gaze upon a vase containing one or two large flowers, and meditate on these in detail, absorbing the separate ideas of colour, shape, size, the vase's form or design, etc.

After continued practice, one acquires power to "visualise," as I have elsewhere described. A complete "mental photograph" portraying the object meditated upon in every detail, is absorbed, and, if the eyes then be closed, this picture appears clearly mirrored in one's imagination.

The next stage, is to let the mind discard this image, step by step, just as it had been built up. Let the flowers disappear, petal by petal, one by one, and the vase dissolve into nothingness.

Once this technique be perfected, the resulting

mental blankness will not be the dullness of an empty mind. Instead, there will be present a tingling "awareness," a sensed completeness and peace resulting from one's stilled consciousness, in which, for a while, no trivial thoughts can appear.

A Yoga aphorism has described death as "The state of meditation without an object." And, when the Yoga student is able peacefully to empty the mind, by dissolving the mental pictures built up during meditation, he or she will realise that our astral life on other planes, may well contain similar sustained mental bliss and peace, free from all trivial human thought.

The build-up in mental concentration which results from systematically practised meditation, may also be used in various practical ways, some already mentioned, another being as follows.

When able to empty and focus one's mind upon a single object or idea, try to meditate thus for a few moments, immediately upon entering new surroundings or meeting strangers. If successful, a definite psychic "impression" will be obtained. One will feel that the surroundings are favourable or otherwise, some truth about the person concerned will be intuitively sensed.

Such flashes of insight, which act like radar, often reveal hidden facts about a place or a person. Actually, it is this exact predictive insight which is employed by psychometrists.

The gifted psychometrist can pick up some small object, a ring or other personal trinket perhaps, and become aware of some fact or feeling about the owner. Which instinctive knowledge, properly directed and employed, is often uncannily accurate.

Thus, by meditation, one may acquire similar power to some extent, and it is a definite help in assessing persons encountered at business interviews, for example. Not only a help, but far more accurate than guess-work "first impressions," prejudiced as these may be by personal mannerisms or defects.

Thus, we have pinpointed the first objectives in Yoga development.

Now, let us consider another aspect of Yoga as employed in practical life. Very often, one is called upon to endure inharmonious surroundings, conflict with disagreeable persons in daily work, or, perhaps, physical illness and pain. When undergoing such experiences, the greatest help is obtained by being inwardly calm. Further, it means exercising one's will to the fullest possible extent to avert harm, yet doing so coldly and dispassionately. This can only be effected by determinedly ensuring that one be left alone and quiet for perhaps just ten minutes, once or twice during the day. Immediately, empty the mind by concentrating on some object in the room, and breathing deeply through left and right nostrils alternately. This will remove the worst angry thoughts. Then, each night before sleeping, relax the muscles, slowly, from head to foot, and again try to make the conscious mind a blank.

Then, try to put aside the ever-recurring thoughts of "I," of "What I am experiencing, doing, etc."

The strange effect resulting is that pain and worry are definitely lessened to some extent, and having controlled the Self for a little while each day, one no longer feels alone and abandoned amid anxieties. Instead, there is a confident strength which rises, which reminds one of difficult times surmounted in

the past, and which convinces that this present experience, too, will be absorbed and conquered.

This practised detachment does at least help to avoid angry outbursts or impulsive actions at the worst moments during stress. In fact, this is Yoga the anaesthetic at work, and a similar process aids recuperation from physical illness. Two of the best medicines in the world are sleep and cold water.

Following a difficult period in working life, or after emotional upheaval, it is wise to allot extra hours for sleep, at a week-end for instance, and to practise controlled breathing before sleeping. After resting, splash the body vigorously with cold water, and dry with a rough warm towel. This is a very simple but extraordinarily effective tonic, and assists in the physical purification necessary to Yoga exercises.

After making some progress in Yoga, one should seek to use both concentration and relaxation processes to help any practical work or recreation. That is, in fact, the best way to employ Yoga study in this Western world.

Living in harsh climates demanding a harsh economic system, in which it is impossible to live without work and strict attention to money-making, we must always recognise that psychic progress holds dangers as well as benefits. There are those amongst us, in every country, who are born to be mystics, and without consciously practising occult techniques, will yet by their natural gifts become seers, mediums, astrologers. Perhaps due to their previous incarnations, such persons are dedicated—even, sometimes, against their will.

Not so, we others who form the majority in this

world. We should be content with absorbing just that knowledge which we are able to safely absorb here and now—not one whit more.

The man who builds up a big business organisation, yet deals fairly with his employees. The born soldier who is guided by duty above all. The skilled doctor who saves lives. All these, devoting themselves completely, become, in their separate ways, Yogis, just as much as the ascetic alone in the jungle and absorbed permanently in the astral trance known as "SAMĀDHI."

In other words, practise Yoga, physically, mentally or spiritually, to become a finer, better person, and to understand something about the Inner Self, but never strive consciously after psychic progress. That progress should come unsought—or not at all—yet, even without it, the physical, mental, and material rewards flowing from a more controlled body and brain are assured first fruits for every serious Yoga student.

One should balance any psychic progress by healthy, ruggedly materialist interests, in order to meet the challenges daily hurled at one by the fiercely competitive modern world.

Yet Yoga, practised faithfully, will always yield benefits such as a calmer mind and better health. The greatest strength to be obtained from such practice is well described by an ancient—but very commonsense—Yoga aphorism. This aphorism finally decries all fatalism, in these magnificent vibrating words:

"EXERTION IS GREATER THAN KARMA."

CHAPTER II

THE SEVEN PLANES OF CONSCIOUSNESS

SURROUNDING each individual human being, Yoga Philosophy envisages numerous planes of consciousness and occult communication. These may be summarised as Seven Planes, thus:—

1. *Normal Consciousness.*
2. *The Subconscious.* (Of Self and Other Persons.)
3. *The Supraconscious (Higher Self).*
4. *Elementary Primary Vibrations* (linking persons, animals, and the Cosmos, on a low level). This is the occult channel of communication for Hypnosis, Auto-Suggestion, Spirit Messages, and the communion with Nature Spirits of the Earth and Air by primitive people. The medium through which Ju Ju, Voodoo, and other forms of Black Magic are manifested.
5. *The Consciousness of Higher Beings*, described by Man as Angels, "Devas," etc. (The "Devas" being either "Nature Spirits" or Higher Beings similar to Angels, or, in Hinduism, the Minor Deities.)

These Higher Beings take Spirit Form in certain localities, according to the beliefs of their devotees. Though they may be only Thought-Forms, yet by the authority of BRAHMAN—that is, God in His Ultimate Impersonal Aspect—

they manifest the powers with which their devotees credit them. (BRAHMAN, also representing the Seventh and Highest Plane of Consciousness, is further described, in sequence, overleaf.)

Some Higher Beings, on the other hand, would be the Souls of highly developed Human Beings, who, instead of re-incarnating, take permanent Spirit Forms, through which to help and influence humanity.

6. *The Universal Mind-Soul.* This is like a pool of etheric consciousness, from which Human Souls are incarnated, and to which they return in the sleep of Death.
7. *The Ultimate Brahman.* The true nature of Brahman—God—will never be known to Man, nor even to the Devas. Yet, at the hard core of the Universe, in Space, there Brahman creates the myriad Beings existing upon this and other

| Plane | Being | Range of Experience | State when "Discarnate" (Death) |
|-------|----------------------|--|--|
| (1) | Vegetable | Germination Nourishment Growth Decay | Fertilisation for fresh growth |
| (2) | Wild Animals | Elemental sensation and instinct (Feeling and instinctive reaction) | Return to "GROUP-SOUL" Re-incarnation into Domestic Animal Form |
| (3) | Domesticated Animals | Sensation and instinct plus limited intelligence, i.e. Habit, imitation and affection for Humans | Attachment to Human Souls in a Dream State. Evolution into Human Shape |

| <i>Plane</i> | <i>Being</i> | <i>HUMAN BEINGS Range of Experience</i> | <i>State when "Discarnate" (Death)</i> |
|--------------|---|--|---|
| (4) | "TAMAS" BODY-MAN | Sensation, Instinct, Small Intelligence. Learns through experiencing pain, pleasure, reward and punishment. Governed by physical desires. Incarnates in low strata of humanity, whether "civil- ised" or primitive | Return to elemental Human Group-Soul. <i>Result:—</i> (a) <i>Good actions in past life—</i> re-incarnates as better type of Human (b) <i>Bad action in past life—</i> reverts to animal form |
| | "RAJAS" MAN The "Man of the World" | Ambitious, intel- ligent, governed by pride, material gains, worldly desires. Still ruled largely by physical desires, good degree of intelli- gence for material aims. Little "spiritual con- sciousness" | Passes into indi- vidual "Dream State," <i>not</i> Group Soul, awaiting new incarnation. The Discarnate Mind reels off images like a cinema film, showing imaginary pleasures, feasting, gratification of ambition. If good deeds performed in life, may re- incarnate with less enslavement to Physical Self. If utterly self-indul- gent and evil, will be relegated to a "TAMAS" Incar- nation |
| | "SATWA" MAN The Ascetic, Spiritual Man | Good intelligence and high ideals. Love of Human- ity, unselfish. Having passed through many "Rajas" lives, becomes, as Satwa Man, the Teacher and Philosopher who leads Humanity, but is often scoffed at | Passes into an objectless indi- vidual Trance State, and may then become a Deva, or be re-incarnated for work in this world as a Spiritual Leader |

| | |
|-----|--|
| (5) | <p style="text-align: center;"><i>THE "DEVAS"</i></p> <p>(1) <i>Discarnate "Nature-Spirits"</i></p> |
| | <p>Entirely Spiritual Entities, these are the "Souls" of Jungle, Forest, Rivers, etc., and all wild, open country Revealed to Man when he seeks to know them through invocations, as in Ju-Ju and Witchcraft. May be either benevolent or malignant, the latter sometimes manifesting as "Poltergeists"</p> |
| (6) | <p>(2) <i>THE HIGHER BEINGS</i> (<i>True "Devas" or "Angels"</i>)</p> <p>These are Spiritual Entities on a higher than human plane of development, or may manifest themselves as "Minor Deities" in some religions When worshipped by Man, they take the form, and have the powers, envisaged by their devotees—beneficent or otherwise Tribal Gods, Ju-Ju Spirits, and on the higher level, Minor Deities of Hinduism, are examples</p> |
| (7) | <p>(3) <i>THE ULTIMATE</i></p> <p>The World Soul, The Essence of Life, The Ruler and Creator—"BRAHMAN"—containing all Beings, none of whom may contain Him</p> |

planets, according to the deepest beliefs of the Hindu philosophy, as described in the Bhagavad Gita and other sacred books of the Hindus.

Without form or shape, or life or death, or Being or Non-Being, yet containing all these things, is "Myself"—Brahman. "As the ocean contains the waves, yet is not contained by them, thus is Brahman." With similar words, and as described in the Bhagavad Gita, Sri Krishna reveals the awful form of this Universal Self to Arjuna. Therein are to be found all persons, animals, and vegetable life, from the highest to the lowest, endowed with movement by the divine Brahman. In all these, from the Amoeba to the Deva, flows but One Life.



Thus we see that the seven levels of consciousness link us to the Animal and Vegetable Creations, as, equally, to life's highest source. Further, they enable all Beings to incarnate and re-incarnate, so as to experience, through many succeeding lives, every possible experience and Fate. As Human Beings we represent but one stage on the path of Creation—not the ultimate one.

Further, we must next realise that each type of Life is enclosed within a waveband, as it were, of thought and sensation.

These may be described as in Tables on pages 18, 19 and 20.

CHAPTER III

YOGA SCIENCE—FROM TRIBAL MAGIC TO KARMIC LAW

HAVING described in my first book that, according to Yoga philosophy, the rough shape of future things is fixed and dormant in space, the *actual* future shape determined by Human Will Power or Interference, natural working in Karma, etc., we may now see that, due to the partial pre-ordination, it is no idle saying that "Coming events cast their shadows before."

In fact, the pattern of some vital happening may show itself in a simple, trifling incident. This incident, sight, or sound, is usually unnoticed or half-forgotten by many, but persons naturally sensitive or psychic would be well-advised to be on the alert for such signs. A dream, an object found or noticed when walking, a small incident breaking one's daily routine. Evaluated clearly, these are pointers to much bigger events forming. Noticing the warnings or comforting small signs can help us to avoid or mitigate unfavourable events—and to avoid the worst depression and hopelessness.

We must next consider other occult sciences.

Life is a progression outwards of vital waves from an inner centre. As these vibrate and impinge upon other vibrations and objects—as does radar, for example—mental states and physical changes come into being.

So Man's intellect and soul, seeking their expressions, develop by degrees to occult awareness.

Man, in his primitive and unspoiled state, being close to the Earth, learns his first occult lessons through the Earth. And his interpreters are the sensitive elementals whom he calls Witch Doctors.

Before reaching out through the Cosmos, searching for religion, philosophy, science, Man's first occult experiences—and, for certain races, the best—were, and are, the cults known as Ju-Ju, Voodoo, or Witchcraft.

How then, does the Witch Doctor obtain and use his primitive occult knowledge? Let us examine his science through Yogic eyes, and we see him operating on a low spiritual plane, yet his experiences and powers may well be quite real upon that plane.

He links himself to the Nature Spirits, who represent Savage Man's conception of Brahman.

These local djinns or deities exist in all jungles or wild places, being Elemental Spirits created by Man's thought. As Man thinks of God, or Brahman, so Brahman will appear to him.

And the first step in this Witchcraft is the Invocation which shall call forth into physical being these djinns or Ju-Ju Gods.

The Witch Doctor first puts himself outside normal consciousness by attaining a state of exaltation. What prayer is to the monk in his cell, what meditation is to the Yogi, so are excitement and exhilaration to the Ju-Ju priest.

His ritual dances help him to self-hypnosis, aided by herb drugs or strong spirits—not drunk to produce drunkenness and dulled senses, but a small, strong

potion only, to inhibit the Conscious Mind and bring into action the Sub-Conscious.

The next step in invocation links the Witch Doctor to his Deity by a ceremonial ritual of propitiation.

In West Africa, the local spirit's symbol is a carved wooden Ju-Ju mask. Upon this evil wooden visage, whose features often wear a fixed, trance-like expression, the Ju-Ju man pours a libation—rum and raw eggs being the ingredients.

The more involved the ceremonies, the greater the propitiation—a chicken or a goat being sacrificed—or, finally, a human sacrifice.

When offering the libation the Witch Doctor repeats ritual phrases. These phrases, like prayer or "mantras" upon a higher plane, harmonise his thought-waves until they move and respond to the same "wave-length" as the vibrations of the Spirit involved.

Before long, the Presence appears to the Witch Doctor, and is ready to grant his request—usually evil, because a low intellectual and spiritual force is involved.

Certain cults have progressed in occult knowledge, even by these crude means. The West Indian Voodoo, for example, has elaborate pseudo-religious ceremonies, and is far advanced compared with West African tribal magic. In Voodoo, the power to invoke, and use physically, dead bodies—"Zombies"—to perform work, illustrate how primitive Thought Forms may take shape as Astral Beings having a certain existence.

Before ridiculing these ideas, we should ask ourselves to where such techniques as advanced psycho-

analysis may lead Western thought. We have not yet, perhaps, fully appreciated the real creative power dormant in the Human Mind.

Yet, what we think and believe may progress from an imaginative phantom into a reality, should sufficient Thought Force be generated.

In the West, however, we learn by scientific experiment. The primitive races can still use their instincts to the full, which explains why the African's wild music expresses ideas deep within his racial soul. In rhythmic dance, he works out strange mental equations. And the European who watches is stirred by inward urges which he does not understand.

Hence, amid a complex and potentially soul-destroying civilisation, African-inspired jazz gives us an escape—an escape to the first primitive Reality understood by Man, when he was still linked by his natural instincts to the Earth.

So Ju-Ju and Witchcraft have their messages for the analyst and the philosopher—they are the first Invocations to the powers held by the Ultimate Creator—**BRAHMAN**.

The Hindu civilisation evolved many paths of Yoga. Through thousands of years, elementary psychic arts—such as the preparation of talismans to accomplish specific purposes—have flourished side by side with the highest, impersonal philosophy expounded by true Adepts.

Considering, now, the basis of such Yoga philosophy, we find one main, eternal theme—that balance of cause and effect which is known as “**KARMA**,” or sometimes described as “**THE KARMIC LAW**.”

The justice to be divined from studying the

Karmic Law—"As ye sow, so shall ye reap"—is poetic rather than logical.

Each individual re-incarnates with a specific personality whose experiences will be bounded by his physical abilities and mental gifts. If punishment he receives, it must be punishment peculiarly suited to him. (One never agrees at the time, naturally!)

A coarse-grained, brutish individual will think little of prison sentences. To a sensitive, artistic person, the appearance in court on some trivial "technical" offence will cause mental anguish, as might also malicious scandal.

A physically strong person might laugh at the hardest labour, but, forced to solve complicated mental problems, would soon break down.

In other words:

The subject is compelled to bear that which is hardest *for him* to bear.

The subject is rewarded by progress in the direction best suited to his inner capacity (not *apparent* ambitions).

It is for this reason that, misunderstanding our own natures, we often readily see injustice in what appear to us to be unearned punishments, and, equally, underestimate opportunities which we consider, at that moment, to be inadequate.

Later on, we often view these happenings more clearly, and sense the somewhat rough justice behind them.

Now, there is a special quality which develops in each person during their lifetime. This is "discrimination" or "psychic memory." It is what we mean when we say that older people have "more experience." They have experience in the sense that,

through the years, they see an endless "build-up" or combination of circumstances—and, also, the *results* accruing.

They know better what is *likely* to occur in given circumstances.

Yet those who derive most benefit from their lessons in life are those who have the best inner memory faculty—are sensitive enough to really learn.

An insensitive person lacks the logic to deduce from painful experience. It is like a child burning its fingers with matches, only to turn its attention to the poker.

This deductive power is not an inborn gift, but an acquired habit of detachment and observation which examines happenings past and present and absorbs their true meaning. Then comes power also to apply the lesson learned—in analogous—but not the same, circumstances. Circumstances and incidents never repeat their *exact* pattern, but invariably repeat in a slightly different pattern.

Individuals who early acquire this detached envisagement are able to gain material success thereby.

And the best way to acquire psychic discrimination is to practise the following technique:

- (1) Using ordinary commonsense and logic, mentally add up all the factors in a given situation.
- (2) Practise Yogic mind-cleansing by centralising the breath, etc., as I have elsewhere described.

Then, after rest or a different activity, focus the mind again on the circumstances imagined. A simple,

single idea will flash into one's mind—this is the real “key” to the situation—and will reveal the lesson to be learned if the situation be from the past, or the action best indicated, if in the present.

From re-incarnation, an even deeper “psychic” memory is created in the individual.

If this be true, why then do we not remember our past lives? So ask many, but do those who enquire ever consider the horrors which one's conscious mind would have to face now, if such memory were granted?

It is hard indeed for a human memory to retain all the incidents experienced in a single lifetime. If death wipe the slate clean (after the psychic “flash-back” described as happening to the discarnate Mind), does not this at least ensure sanity in the next incarnation? Such horrors may have been experienced in any one life, that their very recollection, now, might unbalance the person concerned.

It is, however, the Yogic opinion that the true “Life-Lessons,” which belong not to Memory alone but to Discrimination, *are* maintained in the deep Subconscious.

Further, that in each incarnation we are given a particular *main* lesson to be learned. Having absorbed this, we need no further experiences connected with this lesson, good or bad.

The next time, re-born, we inherit a slightly different personality, with a different lesson to learn. But having suffered one set of experiences, the memory remains in the Subconscious, and therefore we can no longer make those particular mistakes again. Thus, personality and the soul evolve.

It is our Astrological character which provides the

key to our "Lesson" by endowing us with a specific personality.

Study your own astrological horoscope, and you are sure to realise this. Without describing the various Signs and Planets, Astrology being a separate science, we might say that the following types and basic Life-Experience correspond.

| <i>Personality</i> | <i>Main "Lesson"</i> |
|--|--|
| Aggressive, shrewd, intolerant | Mistaken over-exertion, and multiple activities without discrimination. Value of mildness |
| Mild, negative, self-effacing, vacillating | Mistake of "Peace at any price," value of proper self-assertion and just indignation |
| Worldly, ambitious, acquisitive | Learning that what is unfairly grasped is not so easily held. The value of spiritual things |
| Unworldly, over-spiritual, impractical | Learning, sometimes through poverty and want, the need for commonsense, and to "render unto Caesar the things that are Caesar's" |
| Speculative, reckless, foolhardy | Times of "bad luck" teach the necessity to conserve, and to avoid thoughtless impulse |
| Non-speculative, over-cautious. The "miser" type | Loss in spite of careful saving, and through opportunity neglected, teaches the time and need for proper initiative |

Mostly, our personalities are mixed, and lessons in life equally mixed, but the above indications point out the balance and direction behind apparently chaotic incident. To know Reality, we must learn to recognise our own faults and weaknesses—by "remembering" past experiences *with discrimination*.

In other words, it is good to be 75 per cent unconscious that, and how, we have lived before. It

is even better, however, if, through spiritual insight in the present life, we gain an inkling of what great psychic lessons we learned painfully in previous incarnations.

This spiritual remembrance must yet come to very few. For those who practise Yoga breathing and control through many years, it is an inner awakening which can come, mainly through sudden inspirations and visions witnessed while meditating.

Such occult progress can never be forced. It will come or not, strictly according to one's psychic development. And the only Being who may clearly assess that development, at any given moment, is Brahman.

Having carefully considered the question, and *weighed the attendant risks*, the serious, psychically mature students may decide that they would like to aim at this remembrance. To live anew something from the Past.

If so, it is best to begin, in the meditative moments following Yoga breathing exercises, to ponder upon one's present personality. What am I now? Sensitive, logical, or emotional? Physically active or lazy? What *kind* of persons do I seek as companions? What music, colours, soothe—or irritate—me?

These questions answered, one possesses clues to the identity of the real Inner Self. Next, one should let the mind range in Space, and consider—What countries, if any, interest and attract me? (Whether visited in the present life or not.) Do any particular nationalities fascinate—or repel—me? What periods in history arouse my curiosity?

From all these speculations, certain rough conclusions will emerge. These will indicate the particular

societies and locations in which one's past incarnations took place.

The next factor to consider, will be the actual lessons in existence which may have been learned. The first step is to consider one's present dominant character traits, and what the present fate so far suggests may be one's current "Life Lesson."

Think, then, what would have been one's likely state "one pace backwards" in Time and Space.

To practise this Past Remembering, the best time is evening, choosing an hour when the mind is still free from final fatigue and sleeplessness. In a darkened room—lit only by fire-glow or similar warmth. Even better if there should be a view of the night sky from a near window. These conditions help the mind to take flight in deep meditation.

Connected with this and similar psychic experiences, there is the phenomenon known as Astral Travel. Whereby, during deep sleep or trance, the Psychic "Double" of a person, known as the Astral Body, quits the physical body, and travels to other places, and, sometimes, backwards and forwards in Time.

Several religions and philosophies have accepted and described the existence of one or more Psychic Bodies connected to a living person's physical body. Suffice it to say, that the Astral Body, throughout its wanderings in Time and Space, remains attached to the Physical Body by a psychic "cord," sometimes described as the Silver Cord, and it is essential that this cord should remain unbroken, to enable the Astral to return to its home inside the physical body at the conclusion of its travels. Any sudden jar or

shock of awakening would therefore be very dangerous to the sleeping subject, and the occult student who wishes to experiment with Astral Travel should refer to specialised books which describe the exact technique to be used.

Astral Travel is only indirectly connected with Yoga, but there is quite an amount of current occult literature on the subject, and for those who are attracted to such occult experiences, and who acquire the necessary all-round psychic development (which depends upon one's spiritual nature and the Yoga method followed), much deep knowledge may enter the mind thereby. But no experience save that which has been duly earned, in the occult sense, by past subconscious absorption of wisdom, and present assiduous study, shall fall to the individual.

Those few to whom such revelations may be granted, however, will enjoy the rare privilege of learning anew strange lessons from Antiquity.

CHAPTER IV

YOGA VIBRATION—KEY TO MEDICINE, STIMULANTS, AND RHYTHM

WITHIN this century, medical science has discovered several drugs, such as the sulpha group and penicillin, which are able to cure more than one particular disease.

In other words, these are *basic remedies* having general application, and only dangerous to individuals who may be allergic to the particular drug used.

Yogic science has a parallel to offer, which may one day link up with these medical discoveries.

This is a truth evolved through analysis of Human Vibrations and the Human "Aura"—(that is, the coloured psychic outline surrounding a person's physical body. The Aura, though usually invisible to the naked eye, may be seen by clairvoyants thus, or by others when using special optical instruments)—and may be stated:—

- (1) There is a particular *type* of remedy or medicine to suit a particular *individual*, irrespective of the medicine or treatment most obviously indicated.
- (2) The individual's consciousness and character have been compared to a range of vibrations. Illness upsets these vibrations, and (a) a remedy apposite for the disease generally,

may yet be inimical to the patient, (b) the peculiar hard core or essence of the individual, *i.e.* his or her "Wavelength" as it were, also corresponds to that person's Astrological Birth-type.

I have previously described in my book "Streamlined Living," how a person's predominant breath-flow helps to determine the illnesses to which he or she is subject.

This, again, agrees with the Astrological Type to which the person belongs.

For example, the November-born within the Sun Sign of Scorpio have a good constitution and vitality, and are usually positive and aggressive people. They are likely to develop the over-heated and over-energetic habits of Right Nostril Breathers.

Accordingly, their complaints may have an inflammatory character, and respond best to either: (a) drugs or treatment of an alkaloid, temperature-reducing and soothing nature, or (b) in acuter states, quick-acting drugs like the sulpha group, or surgery.

Another astrological type might respond better to predominantly "acid" medicines, or a much slower and less drastic treatment.

In occult literature there has been discussion of experiments made by medical men in rendering the Human Aura visible.

Through the use of special lenses and technique, the coloured psychic Aura surrounding the physical body has disclosed symptoms of sickness, and may help in finally determining the exact nature of a disease when the clinical symptoms are faint or ambiguous.

Therefore, if we could devise a sensitive instrument responding to the Human Rays of Energy transmitted by our physical bodies, it is easy to see how this would assist both diagnosis and preventive medicine.

It may well be that the increasing discoveries of "Wonder Drugs" in recent years, and such techniques as treatment by short-wave apparatus, etc., mark the beginning of a link-up between Occult science and modern and future medical research.

There is no more striking feature of the present age than the amazing parallels between atomic discoveries and the exact nature of a Universe of Vibrations—not solids—which has been the very World described by Yoga philosophy in the most ancient Hindu scriptures.

Our general use of Plastics, and discoveries of new synthetic textiles and other chemical by-products, reveal two simple truths:—

- (a) The most solid substance is but a mass of particles (atoms) held together at a certain rate of vibration.
- (b) As this rate of vibration, or Atom-Pattern, can be disturbed by chemical action, there is NO SUBSTANCE WHICH CANNOT BE TRANSMUTED.

This changing of one substance into another is the very Touch-Stone of the Alchemist, and the Yoga Aphorism which lies therein is:—

The *Nature* of a Being or Thing, animate or inanimate, is the *rate of vibration* of the atoms composing it, and their range of sensitivity to impressions, currents or sensations impinging upon that Being or Thing.

The Yogis recognise a main Vibration—*i.e.* his or her character, basic health and intelligence—from the individual's voice-pitch and "Aura" or personal "Atmosphere."

And the Ancients who claimed that they could transfer Souls, that they could inhabit temporarily another's body, were those who could, in a deep trance state, **CHANGE THEIR PERSONAL VIBRATION.**

This single revelation of Mantra Yoga, the Hindu Vibration-Science, reveals sublime and awful possibilities for the Adept who would master, by years of meditation, this key to Life's mysteries.

The earnest student who chooses this one strange path has the wisdom of Creation as his goal.

Again, it is this Vibration-Science which influences the subconscious, and affects our nervous reaction to many things.

In our normal "conscious" state, we are receptive only to impressions received through the physical senses. Our brains respond to what we see, touch, hear, etc.

In this normally conscious state we perform our daily work and personal routine. The imagination is not called into play—unless, of course, our work is artistic—and we are, therefore, daily operating on a strictly limited "waveband," as it were.

Move one degree below or above this state, and we are in a different world.

And the two things which will carry us beyond this normal range are drugs—sedatives and stimulants—provided their strength is sufficient. Who does not feel invigorated after a strong cup of tea, or soothed after a cigarette?

Yet Man in his savage state knew neither. His only restorative was sleep, whereas civilised Man drugs himself mildly, re-charges his energy with music, dancing, films, reading, and a hundred other recreations.

However, we want to consider, now, those drugs and actions which will give a strong enough reaction to offset the normal state of consciousness, and we find that several are in fairly common use.

Take, for example, benzedrine the stimulant, phenobarbitone the sedative. Is not their use increasing? Just as modern life accelerates, and as civilised Man fast forgets Nature's ancient techniques of muscle relaxation, and the fuller sleep enjoyed by savage Man.

These things are needed simply because they extend the boundaries of one's consciousness temporarily, and, equally temporarily, reduce worrying thoughts.

Yet Yoga breathing and meditation could achieve the same, with purely beneficent effects, given a few minutes daily practice. And without upsetting the digestion, as even mild drugs may do.

So Yoga envisages stimulants and sedatives as "Artificial Releases," bringing inevitable after-effects and reactions, which naturally inspired trance-state and breath-balance would never do.

Man, however, has invented another release-technique and safety valve for pressure. This is the rhythm of music and dancing. The rhythmic actions of dancing are the finest tonic and relaxation available, particularly for mental workers, and find their fullest expression in ballroom dancing.

Yet it is peculiar that society invents and performs

the particular dances which express and sublimate its inner emotions, and illustrate the current phase in its inner culture.

Savage man, originally, and the African to this day (particularly the West African) evolved full, pulsing body-movement and savage rhythm which expressed his deep, elemental communication with the Earth and primitive Earth-Spirits.

From the Middle Ages until the 20th century, dancing gradually became patterned and stilted, graceful yet undynamic. The primitive thrill had gone.

Jazz and swing were born, evolved. Dancing again became, not a formal social grace, but a primitive folk-dance of the people. "Jive" and "bebop" have turned the full cycle, and why do these grow, ousting in popular appeal the conventional dances? Simply because this primitive rhythm in modern dress expresses the inner urges, and is not only a safety-valve for emotion, but also a drug. Pure rhythm appeals because it is instinctive to man—and produces a definite relaxation of the conscious mind.

During the war I had ample opportunity to see and join with the Gold Coast people at their "High Life" dancing. Immaculate in evening dress, these modern Africans loved to have two bands at their dances, one playing European-style "swing" and the other the "High Life" music which combines the lilt of South American music with hot rhythm. In this dance they would sway their bodies from heads to feet, possessed by the music, and before the end of the evening the doors of the modern Town Hall would be flung open, and the immaculate tuxedos

would rub shoulders with young African men in their vivid toga-like "cloths," and with young "Mammies" in native dress, until all was a swaying coherent mass of rhythm-drugged humanity.

Go now to a big London dance-hall, and one will see young Africans and West Indians, and ecstatic teen-age bebop fans, jiving to their favourite bands—all obeying the primitive dance-instincts of which the Africans are the original exponents.

The fact that otherwise over-civilised Europeans have reverted to this primitive expression is a welcome balance to the mad speed of their mechanised life, because rhythm as a drug provides just what is needed—a reaction-free release.

And the incongruous but quite direct and truthful connection between jazz music and Yoga-vibration is this—rhythm's physical effect upon the mind.

Man's brain receives vibrations. Rhythmic music's pulsing beat impinges in a steady pattern upon his mind, and before long his own thought-waves respond. The body muscles want to take up the pattern, and our feet tap automatically to the time. Next, we are dancing, and as the rhythm increases the mind is soothed—or stimulated—to one degree beyond normal. With fiercer rhythm, the dancer moves in automatic time to the peculiar astral vibrations given out by the Cosmos, and is in a mild trance-state.

Yes, no need to doubt—just watch the expressions on the faces of the "jivers!"

The author has noticed, also, how a slower, soothing pattern is exhibited in the stylised Indian dancing.

Sitting silent upon a flat-topped roof under the stars, senses lulled by sighing, electric-guitar-like

"Vina" and the small, throbbing drum called "Tabla" the spectators are enthralled as some lovely Indian dancer, in her gauzy gaily-coloured sari, twirls and undulates, points and glides through the intricate, hypnotic, Indian dance movements.

In all these experiences, Man's natural love for rhythm—rhythm which is Yoga in essence—our vibrations in harmony with Universal vibrations—there lies but one evil. That unholy combination—drug-stimulation and dancing.

The African smoking hemp before the tribal dance has developed into the frenzied marijuana-addict-cum-rhythm-fan appearing in recent years in America and this country.

But those who comprehend rhythm's true significance in dancing and music know also that these two contain Nature's harmless release badly needed by civilised man—requiring no further artificial stimulant and having no relationship with drug-taking.

By practising physical Yoga, anyone with patience can soothe and strengthen the nervous system so that even such mild sedatives as an occasional sleeping tablet or aspirin would be superfluous—and in this the soothing influences of music and dancing can be our greatest allies, reducing the many tensions and frustrations in civilised life.

CHAPTER V

ENERGY HARNESSSED—AND THE KARMA OF SUDDEN EVENTS

SUCCESS in any project is dependent upon the gradual *elimination*—not destruction—of opposition.

I have already written upon what Yoga calls “non-attachment to the fruits of work,” that is: when anyone desires anything too much, psychic opposition is created by the very desire. On the other hand, work with a certain object in mind, but without *conscious* desire, and you will achieve that object.

This mental non-attachment is the first step in psychically attracting success, but only the first step.

The next step is to commence eliminating opposition by “generating” within one’s self more energy and determination than can be ultimately opposed.

And the final step: once the energy is generated—then one’s concentration and mind are attuned to the “wavelength” whereon operates Universal Force. Thus, what may happen? The Universal Force will be tapped—to work on *your* behalf, to perform actions automatically and maintain your steady course towards the required goal.

The practical steps, therefore, may be summarised as follows:—

- (1) To visualise mentally the desired object, avoiding conscious desire. Never think, “I

want *such-and-such*," only "Such a thing might be beneficial."

- (2) To direct work and energy towards the object, by meditation and concentration, without becoming "attached to" or "obsessed by" the object.
- (3) Eliminate other unnecessary distracting activities. Thus, generate more energy and concentrate it upon the main aim.

At this stage, Yogic exercises will help to clear the mental vision and assist concentration.

- (4) By common sense, will-power, and the imagination heightened by meditation, try to foresee pitfalls. Evade these, and try to understand the correct "timing" of actions when moving to a visualised end.
- (5) If all the activities have been concentrated thus, new energy and confidence surge within one. No longer are desirable and essential attainments regarded in a negative way but, for the first time, the true meaning behind accomplishment is revealed to you by the Inner Self.

It is essential, at this point, never to dwell upon benefits which may actually result from your efforts, but steer steadily towards your object, not only until success is within your grasp, but a little way beyond that.

By this alone the magic power which fulfils desires is obtained, and the rewards consolidated.

The final Success Equation becomes:—

Continuous concentrated Energy + Correct Timing
= Object gained.

It is the correct timing which requires mental detachment. Emotions will deflect you: learn to put them aside.

Men who have risen from extremely poor circumstances seem to have attained, early in life, the Stage 5 mentioned—the application of pure will-power and emotionless energy. At that stage, there exists in the body something which may be called the “Energy Fly-Wheel.” As this gets into motion, the subject finds himself performing successful work with less and less conscious effort. The inference may be: that his particular “Energy Fly-Wheel” has begun to move at exactly the same rate as the Universal Energy-Vibration which creates all life and movement.

From that point the energy works by itself, as it were, and the individual accomplishes many things without conscious desire.

The term “Human Dynamo” is apt enough. When human energy is linked with, and moves in tune to, Infinite Energy, a superhuman force is seen at work.

Whether the person concerned applies this force to gaining wealth, or political power, or to humanitarian deeds, his effect upon human affairs becomes phenomenal. Great leaders have attained this divine union, or Energy-Yoga—and, through evil impulses, so have Dictators.

But even the most ordinary individual can accomplish far more by studying this principle—the force generated by energy when fully concentrated. It is a Success Formula eternal as life.

The continuous harmony between Yogic Law and

the passage of Time, as measured in human consciousness and years of life, produces, also, some sudden endings to human action. Sudden enough to appear absolutely illogical to the witness. Yet, evolving from past forgotten incidents, which may have taken place before the current life-times of those concerned. There is then, a drastic and salutary "Karma" at work, as well as a gradual, harmonious evolution.

The occult student is given to thinking deeply when seeking for a meaning or explanation for sudden and violent happenings.

A human life cut short is a tragedy in our eyes. Religion offers consolation, yet no clear explanation for such events.

Yoga philosophy would formulate a causation theory on these lines:—

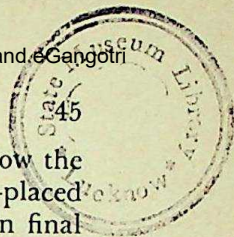
(1) Where the *main cause* is *predetermined*:

The most vital factor in all action—including re-incarnation—is time. A certain Time-Cycle—birth and re-birth—is allotted to an individual.

If this Time-Cycle were *cut*, or *disarranged*, what would happen?

The individual concerned would enter the world at a moment completely unpropitious for his personality and development. All his actions would be "mis-timed," and he would be, literally, "out of his element."

Where a person has committed some great evil during one lifetime, he or she may, as a punishment, be re-born "out of place"—at the wrong angle of Time. Once born, if the person then lived a normally lengthy life-span, their further incarnation would still not be in harmony with their original Time-Cycle allotted prior to this punishment.



ENERGY HARNESSED

Therefore, it may be that Brahman may allow the individual to live only a short while in the mis-placed incarnation, and even suffer a violent death in final expiation of the past sin.

Once this agony be over, the discarnate soul would forget the short, painful incarnation, and be born again, very soon, in his or her original progressive Time-Cycle.

Violent death in extreme youth might thus directly result from such a "Karmic" destiny.

(2) *Where Human Free-Will and Error are are predominant:*

Where there is no "Karmic" weakness from past actions—and no special subjection to accident—a person may, at a moment when their "favourable" occult influences are at a low ebb, subject themselves by error of judgment to accidental death or suicide.

The main Yogic argument against suicide is, in fact, that it will entail misplacement in the Universal Existence Cycle—an unfavourable re-birth being almost inevitable.

Traffic accidents, air crashes, etc., would thus be regarded as more directly due to human physical or mental error at an especially "unfavourable" moment, rather than to any fixed "Fate." However basically "lucky" one may be, to step in front of a swiftly moving vehicle is inviting disaster.

Nevertheless, there are also powerful occult currents, attracting or repelling, which exert influence on such events.

When an aircraft crashes without survivors it would be no coincidence to discover that every passenger concerned was, at that time, "accident-prone" astro-

logically, and that the day when the disaster occurred was also psychically unfavourable for air travel.

The interplay between fixed "KARMA" and Human Free Action is clearly indicated in all instantaneous happenings. Its very existence—thus avoiding mere fatalism—offers hope that common sense and wise precautions may avert tragedy when all the occult factors are known and appreciated in advance.

This is just where Astrology and other occult predictions have their part to play. When wisely consulted, these arts always give help; sometimes, avert catastrophe.

CHAPTER VI

YOGA VIEW OF DELINEATION, SPECULATION, AND CRIME

SPACE-TIME theories which envisage a Fourth Dimension, and Yoga's detached, analytical viewpoint, evaluate in very similar fashion the balance of powers—Fate or "Karma," and Free-Will.

At birth, an individual's background—family, physical assets and defects, wealth or otherwise—are basically determined. From that point, the person's development depends partly upon his or her own actions, partly upon other people's actions.

The fixed limitations—environment and heredity—are regarded by Western peoples as produced only by physical creation and personal "luck" or chance.

Yoga philosophy, and other Eastern philosophies equally, however, envisage these limitations as being produced by past incarnations and past actions therein. These actions fix fairly rigid boundaries, within which the subject's present life is confined, but, subject to these, he or she may exert free-will to an unexpected degree.

If re-incarnation be accepted as a fact, it is obvious that future lives and progress can also be influenced by actions in the present life.

No matter what one's circumstances may be, it is never too late to try improvement. Nor may any action be performed without a result, good or bad,

accruing, even if the effect be long delayed from when the action is performed.

It should, therefore, be necessary to accept only inherent limitations—physical and mental—and never to be fatalistic about circumstances.

Reverting to the individual's relation to the Fourth Dimension, we see now that an individual life is like a line charted through Time and Space.

Whereas the course will be roughly plotted, according to environment, etc., at the beginning, it is soon modified by two factors: —

- (1) One's own "Free" actions.
- (2) The actions performed and "Free" interference by other people.

Thus we deduce that, though the future be not finally fixed, the interaction of Fixed Karma and Free-Will must eliminate pure chance or "coincidence" to a great extent.

Hence there is no reason why the future should not be foretold, but every reason why it cannot often be completely and accurately foretold.

It is as though a blurred image depicting any future event were held inactive in space, to be finally developed, revealed, and retouched, by human action. This action, which is "free," up to the last moment may leave the picture almost as originally conceived—or, on the contrary, drastically altered.

And the events following any action are equally not determined completely until the action be performed.

Yogic thought thus regards Astrology, Palmistry, and kindred sciences—for such these are when properly operated—as invaluable navigating systems

which can reveal, quite far ahead, many pitfalls lurking in one's path. Or, equally, unsuspected benefits to be seized by quick, resolute action.

But—it still depends upon your own actions.

Yoga's own clairvoyance, as I have described elsewhere, is induced by meditation and breath-control. When perplexed, Yogic exercises will endow one with sufficient mental vision to avoid illusions, and make sensible decisions to be translated forthwith into commonsense action.

As aids to such clear-sighted action, all means of foretelling the future are valid, however, *when sincerely invoked and properly used*.

It is no use expecting an easy path to Fame and Fortune to be revealed thus. The very objectivity of high-grade delineation is its greatest asset—to be told unpleasant truths about one's-self is the best aid to success by self-discipline.

We all find great difficulty in avoiding the "subjective" attitude—"This is happening to *me*"—when trying to evaluate our own experiences. Then it is that the conscientious clairvoyant's detached view of our problems helps him or her to give sound advice—much sounder than our own confused and worried thoughts when under stress.

Only by practising Yoga discipline and sensible living will one learn to distinguish clearly between what is inevitable and what can surely be changed to one's own design—and future benefit.

Individual "luck" in speculation is subject to most extreme variations—that is apparent to us all.

Yet while these variations must be due, partly at least, to time and other factors—nearly everyone has "runs of luck" sooner or later—it is equally obvious

that some people are fairly consistently lucky at gambling, while others are just wasting their money.

Observing many such "lucky" persons from varied social strata, and allowing for the peculiar bias produced by re-incarnation, there appear to be two main types of lucky gamblers or speculators.

1. An individual whose general "Karma" in legitimate work is poor, or whose personal life may be unhappy, having, as a peculiar compensation, the "Midas Touch." This type is not usually very intelligent or personally attractive, though not confined to any one social class. He might be an almost illiterate individual, with an incredible flair for backing winners, or an educated but not intellectual person, enjoying great success in business speculation. The latter type is often fond of social life, with quite good human instincts, generous, but having little routine business ability or artistic creative power.

These people, although not immune to occasional speculative loss, maintain themselves throughout life entirely by speculation. On the other hand, they suffer severe loss in conventional business, and are also unfortunate financially in marriage, love affairs, or through extravagant children and relations, etc.

2. Persons who, though able to maintain themselves well in a routine job, have no special personal gifts, nor are they particularly happy in personal affairs. They enjoy almost continuous moderate success at gambling, due mainly to a good "Selection Instinct"—an instinct for winning numbers, names, and so on.

There seem to be many such persons occupying minor business positions, and their flair for minor

money gains appears as a compensation for rather "negative" personality. Thus, gambling or speculative luck may be classified as:—

- (a) Compensation.
- (b) "Flair" for selecting colours, number and names, and thus "picking winners."

While (a) is a fixed factor, *i.e.* the people who make big sums often have some grave "psychic" handicap unknown to those who envy them—(b) is *not* peculiar to the two types mentioned.

Previously, we have analysed the balance between Fate and Free-Will, and its effect on human actions. This semi-fixation, semi-fluidity, is the very factor which affects gambling results.

Now, although it cannot be agreed that these results could be consistently predicted accurately, nevertheless we all possess, to some degree, a Sixth Sense or inner "Radar" which tries to warn us of what is *most likely* to happen.

Friends who have just backed winners have often told me that the name or number concerned seemed to "stand out" when they made their selection.

Obviously, the two specially "lucky" types mentioned have a more highly developed natural Sixth Sense with regard to gambling choice. Their instinct is much more accurate than that which the remainder possess. But—everyone can develop the instinct to a small extent.

For example, if the breath be centralised by alternate nostril breathing, and the mind empty at the moment of selection, one may find that "instinct" inwardly voices a name or number. Back that choice

without hesitation, and very often it will succeed, despite "form" and other factors.

But for the person who does not possess, by nature, the speculative "luck" discussed, the best advice is still—never gamble continuously or bet on every race, etc., when speculating. Try to find out what are your personal lucky colours or numbers—Astrology or Numerology will tell you—and use those as your guide. Bet rarely, and in accordance with this, and at least you will not lose avoidably.

The Karmic Law apportions good and bad to every life. More, it decides the environments and activities through which the individual obtains personal experiences.

If the normal, progressive activity be creative work, then there must be non-creative offshoots to suit the fate merited by certain individuals.

Continual speculative activity may, as stated, be one offshoot—and crime for "gain," another.

The fate or "Karma" likely to produce crime has two aspects:—

- (1) A "permanent" life of crime, which is in itself a punishment, continuing until the individual "realises" his or her true self, and, against enormous difficulties, abandons this life.
- (2) The sudden crime or crimes in a "normal" life.

The best "Karmic" explanation suggested for (2) is that, at the moment when the individual's resistance be low, a "lever" or overwhelming temptation manoeuvres him or her into crime, whether for gain or passion.

The result brings upon the person experiences which could never fit into the "normal" fate—experiences which awaken qualities and knowledge equally alien to their past and future life. In fact, the future depends then upon the individual's resolve and endurance—his or her inner weakness or strength being glaringly revealed.

Thus, it is mainly (1) which is concerned with professional crime for gain.

The idea behind such calculated criminal fate is that the subject may still be "lucky" or "unlucky" according to his or her personal "Karma." They may entirely escape legal punishment—or, for a long while, remain indifferent and hardened to it. Meanwhile, also, temporary wealth and luxury may result, and many other experiences which fall to those who improve their lot honestly.

Yet, such affluence being gained in a criminal way, the subject's life-experiences are deliberately perverted as Karmic punishment, and final loss will ensue.

It may be therefore, that, through the way to all honest effort being blocked by Fate, the habitual criminal is suffering punishment for misdeeds in past lives (probably as an "honest" person then).

Equally, in spite of all material misfortune, he or she, one day, will become inwardly aware of their punishment—probably very late in the present life.

No sooner does the subject become "aware" of Fate's punishment than the power of Fate to punish is at an end. This is because Karmic punishment is neither truly blind nor vindictive—it exists but to teach a dire spiritual lesson. We may be sure that, having exhausted all miserable experience in one

particular way, then, once exhausted, the Karmic "Time-Cycle" is ended finally and for ever. In fact, before circumstances begin to alter visibly, there is often experienced an inner feeling of freedom—the Self realises that that particular account is cleared at last.

In this way the hardened criminal experiences such revulsion as to abandon crime suddenly and for ever. Though too late, perhaps, to build a reputable career within the present lifetime, these particular experiences would never repeat themselves in the next incarnation.

The idea of "Time-Cycles" in experience, during which one is fated to a certain activity and would find great difficulty in changing that particular activity or environment, is very real.

One progresses, for years perhaps, in a groove. Yet that groove will be abandoned in an instant when the exact "angle," as it were, of Time/Space/Action be propitious.

In other words, it is "timing," even more than any other factor, which affects success or failure, change or continuity.

This truth should offer help or encouragement during dull periods of non-success. How often do people say that the "luck has changed," or they have "a new lease of life?" Yet it is but the invisible balance, the "Karmic Law" at work, which, like a wheel, rotates once more—and we find ourselves in a different world.

CHAPTER VII

INDIVIDUAL AND NATIONAL KARMA— THE "IRON AGE" AND THE "AQUARIAN AGE"

ACCORDING to Yoga philosophy, all creation and evolution is ruled by that immutable law of Cause and Effect described by the Hindus as "KARMA."

This by no means indicates a completely fixed "Fate," but a balancing law which causes "good" to produce "good" and "evil" to produce "evil."

Similarly, beginning with an empty cosmic state, Brahman created life, from the first amoeba upwards. Decreeing, moreover, that all Beings shall know all sensations and experiences possible through successive birth and re-birth.

A Human Being "exists," as it were, in two psychic dimensions: the "Conscious State" representing daily working life in a physical body: the "Unconscious"—or dormant state—being experienced in sleep, and death. A Yoga aphorism describes death as "the state of meditation without an object."

Just as the Yogi clears his mind by meditation and breath-control, producing semi-trance, so, in Death, every disembodied Human Entity experiences a life of the imagination.

While awaiting suitable re-birth, the discarnate Mind sees, portrayed before it, all the past earthly

experiences gained in the last incarnation. This panorama reveals sharply the errors perpetrated in that life—and the merit gained by good, wise actions.

The same mental visualisation occurs to us in dreams, and is limited by no time and space barriers. It can pass from yesterday into tomorrow without pause, which explains the prophetic element in dreams.

In Death, this Memory-State being exhausted, the Mind next experiences a dreamless trance, held dormant in space, and awaiting the correct moment for re-birth.

At the exact "Time-Angle" when a physical vehicle is available, this Mind Embryo will put forth a magnetic ray into the material world—and thus be conceived and re-born.

Each incarnation being, as a rule, one stage further advanced, the family and surroundings "chosen" by the Embryo will be those which can provide more advanced earthly experiences—subject to evil limitations set upon the Embryo by its own wrong actions in previous lives.

Sometimes a less favourable incarnation will thus result, until the Karmic lessons, good and evil, have been properly absorbed.

In Hindu philosophy, Man is seen as existing in the three "Progress-Phrases" of TAMAS—the Physically Earthly, RAJAS—the Mentally Worldly, and SATWA—the Spiritual.

These boundaries will be further fixed by the Astrological Planets ruling at birth, and by the characteristics of family, race and country to which the individual belongs.

Through the same *type of persons* (not the same

individuals) continually incarnating within a nation and country, dominant national characteristics result. There may also be, in each nation, a preponderance of people born under a particular astrological sign.

The author has noticed that, despite individual fate, similar types of people congregate at certain times in a particular place. War, for example, brings together, in strange places, people of similar temperament and "Karma," whose peace-time lives would have been far apart.

The national characteristics—liking for democratic rule or authoritarianism, forceful or lazy nature, etc.—bring about a "National Karma" just as surely as the individual person's actions constantly affect his Fate.

Again, the talents peculiar to a race are its justification for a place in the Universal Creation, and, whatever may be the bad qualities—force, desire for violence and domination, etc.—man's continued evolution as a whole is dependent upon these complementary national characteristics' continuation in a progressive form.

Complete nations must, through war and other trials, learn to erase their personality defects, just as the individual suffers, learns, and progresses.

The eventual aim behind Yogic creation must be biological and mental blending of all races, culminating in World Government and a World-Race.

In this, war, with all its terrors and disasters, plays a definite part. It places side by side people who would otherwise never meet, uproots conventions, increases intermarriage, and breaks down social systems so that these emerge again in new forms. Also, it mingles languages to some extent.

Due to the gigantic factors of Human Will and Interference involved, National and Universal "Karma" is far harder to predict than an individual's.

We have already observed the difficulties which hinder all prediction, and it is no real reflection upon astrology and other occult sciences that their experts have rarely foretold definite outbreak of war with accuracy.

Up to the last moment, when the pattern was only nine-tenths shaped, Human Will finally pulled the trigger, and it is Man's hope that, however inevitable such catastrophe appear, he can yet exercise limited free-will to avert it.

The greatest "Karmic" obstacle to continuous human progress is that there exist in the world twin psychic principles—Negative and Positive. These dual occult forces, both opposite aspects of Brahman, are continually in opposition, striving for mastery.

It is by using such discoveries as atom-splitting for destructive purposes that Man nourishes the Negative Force and risks final destruction.

Only by subordinating scientific progress to human beneficial progress, may Human Security be finally achieved.

Hindu sages have described modern times as the "Iron Age" or "KALI YUGA."

This is an age in which mechanical inventions have far outstripped human moral and spiritual progress.

In fact, just when human beings are able to enjoy much pleasure and comfort through mechanical devices and amusements, the world is in perpetual political ferment, and war's menace gives rise to universal fear.

Hindu philosophy attributed this contemporary

crisis in human affairs to a Yogic "unbalance," brought about by:—

- (1) The wholesale negation of old, conventional religions, because many people are unable to believe in their teachings, or to find help from religion amid their frenzied, competitive daily life.
- (2) Gigantic movements and intercourse between various populations and countries, mainly due to war, which have reversed many popular beliefs and conventions formerly maintained between races and the sexes.
- (3) The fact that, so far, no *universal* philosophy has replaced the dying religions.

Finally, that foolishness which has permitted and encouraged science to produce weapons which, once unleashed, could destroy modern civilisation.

Amongst Western races today the most striking evidence that Man is seeking a substitute for complete materialism, however, is the current belief in Astrology and kindred predictive arts. Yet these form but part of Divine Influence, being not more than rather inaccurate "Navigating Systems."

They do not offer a real code or discipline by which to live, whereas Yoga and other philosophies, if properly combined, could produce for all humanity a new moral code.

Such may yet be evolved by, firstly, more progress in Western Psychological science, and more acceptance by the West of techniques offered by Oriental philosophy and Yoga.

The West has made scientists into demi-gods, and, from their rules of thumb, developed modern psycho-

logy and psychiatry, forgetting that the wisest psychologists are only human, and their attempt to describe Mankind in an over-simplified way—as a machine activated by such basic animal impulses as sex, hunger, etc.—is ridiculous in that it ignores Man's very subtle spiritual nature; a nature which will never be measured by machines, graphs, charts, etc., until these become sensitive to the psychic vibrations which, unseen, control the Universe.

Until Science encounters and recognises the Soul, until the most ignorant human beings gain some inkling of the Inner Self's wisdom, we shall welter in political chaos, overhung by atomic destruction's threats.

However, it is not Man who ultimately guides and controls the Universe, but Brahman. And, thereby, it is foreseen that many world-sicknesses must reach a crisis during this very century.

Man has now to choose, whether he shall destroy himself and all his works, or whether he shall progress towards a new Era, an era in which war and chaos will be replaced by a universally recognised World Government.

This new Age, which aspects from the later part of this century, has been described by astrologers as the "Aquarian Age."

In the Aquarian Age, Mankind will place the greatest value upon human life and progress, less value upon money or power. Money, in fact, through gradual universal free exchange of commodities, would lose its value. Arts and sciences would begin to take priority over machine-ruled production.

Whether this era may reach fruition depends, not entirely upon averting war, for that is decided not

only by peace-loving nations, but by authoritarian régimes who would not hesitate to seize an advantage.

Rather, it depends upon free countries becoming strong enough to spread their ideas throughout the whole world and to prevail against any aggression offered.

Should war be averted or survived, and political balance achieved within the next decade or so, emphasis will then be placed on one clear need—that a basic philosophy, combining the finest Oriental wisdom and modern psychological techniques, must be universally propagated and adopted. Thus would humanity, despite different levels in intelligence and education, gain a clear code by which to live.

This alone can replace the world's conventional religions and start that spiritual progress which is destined to be a distinctive feature in the Aquarian Age.

All who seek, meanwhile, to enlarge their occult knowledge, whether by studying Astrology, Numerology, Yoga, or Philosophy, are helping, not only themselves, but Humanity, to survive the perilous "KALI YUGA"—the Iron Age ruled by the Atom.

CHAPTER VIII

THE SPIRAL STAIRCASE OF FATE

YOGA philosophy refuses to accept any circumstance or happening as being without cause. However sudden or drastic in appearance, every incident, every change, has roots deep in the past. Outwardly unconnected, often trivial and unremarked singly as they occur, circumstances snowball into fatality—or give a mighty, beneficial heave—as the case may be. This gathering momentum springing from past actions may, now and then, be too powerful for one to arrest—or, happily, too powerful for those who would have liked to cause further frustration.

Yet, even amid tragic deaths, accidents, loss and pain, that mighty force is not merely a diabolical juggernaut. There would be no hope for human beings, even in eternity, were that so.

Rather, the force exerted by "KARMA" may better be compared to waves rippling outward in ever-widening circles, or a long series of spirals in Time and Space, bringing matters to a head periodically as they impinge upon the subjects' Life-Path.

The principles expressing Karma's force may be described thus: VERY SIMILAR (never the same exactly) STRESSES acting upon THE SAME PERSON but at DIFFERENT LEVELS, throughout life, and having VARYING PRESSURES at different times.

The VARIATION in pressure illustrates the individuals' PROGRESS.

That progress through life is a spiral, flowing up or down elliptically, and can never be shown on a graph as a straight line from birth to death.

Thus, we alternately ascend or descend, as though upon a spiral staircase. Looking about us, at any given moment in Time and Space, we may, by studying the psychic landmarks, perceive that our present situation is strangely analogous to one which happened earlier in life—but in different circumstances.

Recognise this, and one realises that neither victory nor defeat, success nor failure, can be absolute and irrevocable.

At the same time, one perceives also the folly in supposing that serious mistakes may be rectified overnight. This Eternal Spiral demands that recurring Time-Cycles be allotted to every activity, however short, however long.

Having fallen, we cannot immediately rise, having risen, we cannot immediately fall, yet there is a definite period and cycle allotted to every peak, every depression.

It is impossible to repeat too much, however, that this by no means indicates that one should placidly await a new beneficent trend before acting, nor glumly accept "Fate" at its blackest.

Karma *initiates* a Time-Cycle, a spiral in experience.

Your present human will-power, puny as it may appear, is the brake, to limit—or the accelerator, to boost—this impersonal Force.

If past Karma has brought dire events to pass, it is your human exertion which can create better Karma for tomorrow,

The Yoga student observes thus, that, throughout life, we face the same kind of enemies, the familiar obstructions—yet in varying degree. They grow stronger or weaker as *we* grow stronger or weaker.

Set yourself thoroughly to overcome a certain obstacle, and the ensuing obstacle will be surmounted much more easily. In time, if personality defects are really studied, and continuous efforts made to eliminate these, **SOME** faults at least will totally disappear within one's present life. Similarly, certain handicaps will be totally banished by sheer strength of will. This is Progress the reality—as distinct from the ideal.

Yet, this interplay between cause and effect so clearly proves that progress can surely be achieved—if we do but try.

The true Yogi will know, further, that his present personality must give place to a better, wiser personality in his next incarnation, provided that he ever diligently applies himself to Yoga study. Psychic progress is continuous, but must be earned.

If then, the "Time Cycles" occupied by our distinct lengthier experiences in life—*i.e.* time resident in one place, in one particular occupation, or, in association with particular persons, etc.—are fated to endure for so long, it is equally true that one becomes aware, subconsciously, that a change is essential, even **before** there is visible need to make such changes.

In fact, after months or years, one's current environment and associates cease to be "useful" in the psychic sense. All the knowledge and benefit available from them has been absorbed. Equally, personally one has ceased to be psychically useful in return.

Yoga philosophy considers that we are here to learn specific lessons from other people, and, equally, to teach them in some degree.

Personal attraction arises from mutual interests, but these are really a "mutual *community* of interest."

We have something to give, in thought and example, to our friends, and must receive influence and ideas, also.

Once such a "Karma" is finally exhausted, friendships quietly dissolve, business associations lapse into neutrality.

It is a good idea, therefore, to examine one's entire background periodically. Are one's efforts continually rebuffed in one direction over a long period? Has a study, diligently continued, or a recreation or a hobby, for that matter, become outworn, a mere drag upon newer ideas? Does one constantly criticise those friends whose personalities seemed so refreshing and exciting not long since? Or is one wearied to death with an environment which has become dull and unprogressive?

When such feelings persist and grow, and are no mere whim, one would be well advised to realise that certain experiences and associations have outlived their scope and usefulness.

Even without confidence, strike out in a new direction. You will be amazed to see how barriers crumble, doors that were heavily locked, now spring open. It is time to advance one stage, and to create new Karma, for a Time Cycle has ended.

Looking back a little, we can now appreciate the close connection between the Re-incarnation Theory and this spiralling Cause and Effect. We do not

grow from ape to angel overnight. At one point in the past, many among us must have thought, framing our thoughts in the philosophy or religion peculiar to that life, that we would progress no further. Yet, perhaps, there was a grave fault, some lack in that personality. And in between, in life after life, what states and personalities may the essential "I" have possessed?

Up and down in the social scale, in appearance, health, riches or poverty—or, in between, what we know as material "security?" So that now, whatever one may have been, some faults have disappeared, some lessons been absorbed, and we journey on.

Yoga can be the lamp which shines through black doubts and fears, to ensure that one's feet are now set upon an upward path leading to wisdom and liberation.

Yoga is the true practice of Life, the philosophy in which all religions are merged, none denied. A discipline for the strong, a staff for the weak. May all whose interest be aroused, read a little from translations of those ancient books the BHAGAVAD GITA, the UPANISHADS, the YOGA SUTRAS of PATANJALI, and choosing carefully, from serious modern exponents as well. For, amidst speed and noise in a machine-ruled world, an ancient science lives and breathes, and tomorrow, who knows, may create new civilisations in a Golden Age.

Let us end with that ancient Yoga aphorism—which expresses so well the idea "World Without End, Triumphant, that is and ever shall be"—the key to all knowledge. And may all who read attain, in due time, this wisdom in abundance:

AUM MANI PADME AUM.

CHAPTER IX

YOGA IN THE FUTURE

THE Past, then, holds our store of lessons learned, and wisdom acquired. What place will there be for Yoga practice in the future?

Within the present age, we are approaching a synthesis between Science and Yoga Philosophy.

The Hindu Rishis, in ancient times, meditated deeply upon Life's origins, and foresaw such developments as atomic radiation. Their theories about Creation, and Nature's vibrant energies, although expressed in archaic and abstract terms, agree with many actual scientific and medical discoveries made during the last 150 years.

MANTRA YOGA, that branch devoted to study and practice with astral vibrations, and their effect upon human beings and animals, produces results which even modern science could not fully analyse nor explain.

Philosophical Yoga theory can envisage natural laws working to the full. Science catches up with microscopic proof and facts, step by step, but has still many discoveries to make about these natural laws.

However, as Science advances, so fewer and fewer phenomena are regarded as "Supernatural." Whereas Yogic thought has never regarded anything as literally "Supernatural," but merely stated that the psychic phenomena which appear to be supernatural are due

to natural laws working beyond "Conscious" human understanding.

The gap between metaphysical speculation and scientific proof is slowly narrowing, at last. While, at the same time, the old religions are not gaining many new adherents.

As expressed elsewhere in this book, it may be that Yoga, with its deep philosophy allied to physical discipline, will expand in influence throughout the world—this being the most likely future "Karma" accruing to such ancient metaphysical science.

If so, we must remember that there will always be a few Adepts prepared to devote their entire lifetimes to occult practice. Where they may reside is immaterial. India was the Mother Country, yet millions exist there who are not only ignorant of their native philosophy, but, nowadays, only too eager to embrace the worst materialism.

Nevertheless, in the deep jungles or in quiet mountain retreats, a few seers will remain in that country. While, elsewhere, in suitable beneficial climates, this philosophy will flourish anew. Without doubt, world-wide Yoga practice would provide a balance to possible materialistic scientific domination.

This being a possible future trend for humanity as a whole, how then may Yoga be used in future to benefit the individual?

Physically, Yoga exercises must increase energy and will-power, while improving one's general health by purifying the body. The next benefits are better mental concentration, and an increase in psychic inspiration.

These benefits should be carried into working life. One should use the mental exercises by applying

these to studying any practical subjects, such as languages, etc. While the psychic instinct can be constantly invoked when one is faced with the need for quick decisions.

Needless to say, if a higher state be reached, where, as I have mentioned, an instinctive knowledge of some past and future incarnation-events be acquired, then, this knowledge will make the individual concerned a much more vital, intelligent person, with more power over the current "Fate" and its possibilities.

Progress in Yoga enables one to be more detached and self-controlled than hitherto, amid unpleasant conditions or happenings. Less liable to damage by other people's actions, by sickness, accidents, etc. The personal "Karma" begins to manifest at the highest, not lowest, potential level. Then, as the supercharged personality generates new, more powerful vibrations, the developed student is attracted towards a better environment, and finds himself meeting, as though by chance, persons able to assist him materially.

Should many people throughout the world be attracted to Yoga practice, this would improve all human relations miraculously.

This is no idle dream. Although such progress depends entirely upon individual effort in the first place.

New students of this philosophy should begin always by studying the old, basic scriptures, the Gita, Vedas, Upanishads, where these are available in up-to-date English translations. They should seek, later, to spread this knowledge to others seriously inclined—and only the seriously interested are worthy—so

that, one day, the wisdom flowing from the Secret Self may once again be universally acclaimed.

We may finally consider the impact between Yoga theory and those mainstays of Western thought—education and psychology.

Yoga philosophy sheds an entirely new light upon study of all subjects. Just as the Greater Self is largely the Unconscious Self, so do we potentially know far more than we consciously remember. It is obvious that quick progress in any study, usually attributed to the student's natural gifts, may well be really due to knowledge previously acquired, stored in the Subconscious Mind, and now suddenly revealed.

Carrying this theory one stage further, we see that a person naturally attracted towards Art, Languages, Music, etc., is thus being propelled by the subconscious urge from past knowledge accumulated and awaiting mental "re-birth."

Equally, when some subject be repugnant to us, we are learning this subject for the very first time in our "lives"—therefore slowly and painfully. Naturally, this theory depends upon re-incarnation.

In future, it may well be that, as more and more is discovered by Western psychologists, they will eventually agree with this inherited knowledge theory. Thus, natural abilities will be even more clearly assessed and encouraged as a result.

Western psychology systems are very new and undeveloped, when compared with Eastern philosophy. At present, their practitioners busily unearth repressed animal instincts. In this, they have but tapped the sewer of the Subconscious, which has to filter out a million unpleasant experiences.

At one phase in Yoga, a student feels many temptations and ugly thoughts surging through the still distracted Conscious Mind. In the following phase, he or she realises that these dying Desire Images are but being healthily excreted by the Spiritual Self. Similarly, Psychology will tire of delving in the mire, and, eventually, be staggered by the discovery that human beings do, indeed, possess souls. A simple truth, which has been fully appreciated by Yoga disciples for at least 4,000 years; which has, however, been deprecated amid the welter of Oriental and Western materialism, and which again brought to light, will illumine the path to a new Universal Religion and Philosophy.

May I sincerely trust, then, that readers may find interest aroused, and enjoy later studying the many deep and serious volumes devoted to Yoga. Or obtain for themselves, by practice, the rich rewards which Yoga has to offer.

PART TWO
"YOGA FOR THOUGHT-POWER"

"YOGA FOR THOUGHT-POWER"

A CONCISE MIND-TRAINING COURSE

LESSON

1. STREAMLINE YOUR THINKING
2. CONCENTRATION MADE EASY
3. DEVELOP CREATIVE IMAGINATION
4. SUPERCHARGE YOUR MEMORY
5. RENEW YOUR REAL SELF

LESSON 1

"STREAMLINE YOUR THINKING"

MIND TRAINING begins by clearing the mind. This means, as a starting point, creating a state of empty "Awareness," into which new controlled ideas can be introduced, while all distracting, worrying thoughts are suspended for longer and longer periods, until finally eliminated.

It is a surprising truth, which can be proved by the student, that many worries, when continually inhibited by this means, tend to disappear completely—because the all-powerful Subconscious is at last enabled to solve the underlying problems concerned.

This empty but receptive state is obtained, not by any mental effort, but by controlled breathing, which,

in turn, slightly hypnotises the Conscious Mind, and enables all conscious thought to cease for a short period.

To induce this, practise two very simple Yoga postures as follows:—

- (1) Lie flat on a bed, feet apart, arms extended parallel with, but away from, the sides, and hands held also extended, palms down. Neither arms nor hands should touch the body at any point. Try to relax limply, in turn, the toes, feet, legs, trunk, and neck. A very restful feeling will result, and thinking will slow down or fade out completely.
- (2) Then, sit cross-legged on the floor, back and head erect, forearms and palms resting on the thighs and knees. Looking straight ahead, focus the gaze on some central point, and breathe deeply and slowly.

One may mentally count 1 to 5, while breathing in, then retain the breath, counting 1 to 5, then breathe out with the same rhythm.

To count, at this stage, is not essential, however, provided that breathing is slow, and as deep and regular as possible.

Both these exercises are useful for inducing mental calm, but reasonable practice is necessary to achieve good results. At the same time, it is by no means necessary always to adopt these postures, once the habit of relaxation has been implanted. Having practised the rhythmic breathing suggested, one should then practise relaxing the body from the toes upwards, while sitting or even standing, so that one can relax for a few moments while working. If at

STREAMLINE YOUR THINKING

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the same time one takes three or four deep, slow breaths, a state of calm will relieve sudden tension or anxiety. It is possible to relax simply in this manner, while retaining a normal sitting or standing posture, during work, study, reading, etc., and helps to lessen any fatigue or strain.

Thus, having now reached the point of mental calm, the relaxation-breathing technique makes one aware of *how* one is thinking.

When some previous lazy and unconcentrated thought-pattern presents itself again in the consciousness, one should, then and there, relax, and try to induce a few moments' mental blankness.

The chain of thought will be broken, and this interruption can be used to eliminate unnecessary thoughts, and bad habits of unapplied thinking.

This is the first step to calm self-control. The mental energy saved is then available for constructive work, and can be applied to practical study of any subject, as a streamlined aid to success.

LESSON 2

"CONCENTRATION MADE EASY"

MENTAL concentration can be created and built up by a simple technique. First, relax and practise regular breathing, to empty the Conscious Mind, as described in our Lesson 1.

Then, sitting comfortably on a rug or other fairly flat surface, cross-legged and with spine erect, concentrate the gaze upon a definite object, which can be dwelt upon for some time.

A vase of flowers, a picture, or an ornament, are all suitable for this. One should concentrate slowly, first upon the individual parts of the object, such as details of landscape or figures in a picture, or the petals of a flower. Then, looking again, try to absorb the whole picture at once, so that it is photographed upon the consciousness.

This meditation will take from about 10 minutes upwards, during which time the posture should be comfortable but erect, and the breathing slow and regular. No effort should be made now to count the breaths, the whole attention being concentrated on the object viewed.

The next stage, after a number of similar practices, extending from 10 minutes up to 25 minutes, is to use the same technique to focus the mind on particular **THOUGHT-SUBJECTS** or **IDEAS**.

General subjects such as "COLOUR," "SHAPE," can be meditated upon. The infinite variety of colours in Nature, or in art and decoration, the way in which a being or object is limited or described by its shape, offer suitable thought-patterns for practice. Don't forget that concentration has to become a habit before it can be focused right on to the practical uses we want. These will be, to help in study, or in planning a work task in advance. Meanwhile, we have to learn how to *think in a certain way*.

At first, you may not be able to concentrate for more than five minutes or so, but persevere by practising the breathing and relaxation described and you will, after a few weeks, be able to meditate up to 25 minutes at a time.

Afterwards, you will feel refreshed, calmer, and better able to enjoy work or play.

Now try concentrating on actual problems or decisions which you have to face, and dwell upon the particular ambitions you wish to attain in the near future. You will find that the practice has no relation at all to ordinary thinking or worrying.

Ideas will present themselves quite clearly, as a particular point is dwelt upon in your mind, during meditation. Also you will imagine, not just obstacles, but ways to overcome them.

More miraculous still, this meditation brings into play a far greater force, the Subconscious.

Meditate upon some problem in the evening. Then empty your mind, go to bed, and sleep. Next morning you will be surprised to find that a sudden new idea about that problem has flashed into your thoughts. The Subconscious, like an electronic brain, has been

digesting and computing the pros and cons, while you slept, and now presents a docketed solution!

In the same way, if you meditate as shown, just before an hour of studying some practical subject, you will find that you can appreciate the message in the textbook you use very much better than before.

So we are beginning to gain two very powerful allies in the battle for success—Applied Concentration plus the Subconscious Computer, which lies unused by so many—until set in motion by the simple practices described here.

LESSON 3

“DEVELOP CREATIVE IMAGINATION”

IMAGINATION means capacity to visualise—that is, to plan, organise, improve upon, a set of facts or figures—not to day-dream!

Now that the student has improved his or her powers of concentration by practice, let us focus on a first objective in these lessons—to develop a useful, *creative* Imagination.

After meditating or concentrating upon a visible object, close the eyes and try to build up a complete mental picture of it, clear in every detail. Then, open your eyes, and check the real details.

At first, it will be very difficult to remember more than a blurred impression. Then, you will gradually recall more and more detail, until the mind is eventually trained to “photograph” accurately what has been seen for only a few minutes.

Next, try to read two or three paragraphs in a book, shut the eyes, and “visualise” the text. Again, only practice will produce good “mental photography.” Carry this into use when memorising telephone numbers, notes, and figures. You will be amazed at what a lot of potential mental power one leaves unused by not practising such discipline!

Obviously, you can employ these practices for remembering such things as vocabularies in foreign language textbooks, or important names and addresses

for business use, or texts on any subject you are studying.

At this stage we are working with material objects we have seen, such as pictures, ornaments, flowers, etc.

Try now to put the technique into reverse. Read a written description of a scene, close your eyes, and translate the text into an *imaginative picture*. Very difficult? Certainly. This calls for real imagination, which may be naturally deficient, or merely latent because untrained.

Quite frankly, constant practice will produce surprising results—and open the “Mind’s Eye” upon a new world.

More important still, an improved, practical imagination can plan life ahead, and does not dread immediate obstacles, because beyond are seen shining opportunities. If you have to make a decision about the future, maybe affecting business, a change in work, or private affairs, use this technique comprising (a) Relaxing, either flat or in a sitting position, (b) clearing the mind by breathing and meditation, and (c) then focus your thoughts and will-power right on to the situation facing you, take careful note as a *central idea* or *inspiration* flashes through you—then decide accordingly and don’t doubt. Stick by your decision whatever prior fears have arisen.

By imagining, in a cleansed mind, the pros and cons surrounding *any* situation, the conclusion arrived at will be more accurate—as proved later, time and again—than either an impulsive, snap decision or a decision based on logic alone could be.

The inspired imagination concentrated by visualising objects and ideas during controlled breathing is

a *practical* "second sight." Just use it and you will not be in need of a crystal ball.

By that, of course, we mean that expert clairvoyants do indeed require all the help that such apparatus can bring, because they have to solve problems for clients given very little time or data upon which to work. The individual who trains his or her imagination by meditating, however, is well acquainted with all the facts and relevant background, and can make a personal decision with entire confidence, just by using the technique described—and will sooner or later be gratified by the results.

LESSON 4

“SUPERCHARGE YOUR MEMORY”

ONE main cause of a faulty memory is inability to mentally “photograph” sounds and symbols on first impact.

There are two ways to develop this ability:—

- (a) *Association of Ideals.*—The trick system of associating one idea with another, so as to remember a given word or number, etc.
- (b) *The process of “Thinking Back” step by step* to rediscover a forgotten sound or symbol, and the opposite process—Practising “Instant Mental Photography” at first sight or sound of the object to be remembered. Natural automatic ability to remember is improved by this practice particularly.

The first method, associating ideas, breaks down often, because you may forget the key word or symbol associated with the actual item you want to remember. And this associating ideas business takes a lot of practice, so that it develops into the second method—“Mental Photography”—anyway.

Mental Photography employs pure mental concentration and is therefore a part of Yoga.

Here is how to use it. Suppose you want to memorise a telephone number; look at the number once or twice, close your eyes. “Visualise” that

number in your mind. Then look at the actual number again.

Don't think—it is 5601 and I thought it was 5500.
JUST LOOK.

Then shut your eyes again and see if you get a more accurate picture now.

Do the same thing with a few sentences in a book, or newspaper, or look at a line drawing or illustration and try to memorise the main sharp outlines.

This does not require a grim schedule of half-hour practice sessions or anything like that. All it requires is, every time you want to remember a fact, figure or number, look at it, shut your eyes, visualise, look at it again.

Some people have a real natural ability for absorbing and storing data this way. They don't go through this process consciously, but that is how the system works. However, nine out of ten readers, even without this natural ability, will find, if they practise "Mental Photography" that memorising is *not* the difficult art they imagined.

Now for the "THINKING BACK" process. Every time you mislay something—be it a pencil or the brief case containing blueprints of that plutonium bomb—don't panic. Just go back step by step in your mind. Close your eyes and put your head a little over to one side. Screwy, but it works. You will "Visualise" your actions, as these happened, one by one, just before your mind signalled "Hey, where is that pencil, etc.?" Suddenly, a picture of the pencil lying just under the table—and right by the side of your foot—will flash across the mental screen. Look down, now. Yes, there it is. If the plutonium bomb plans in their brief case are still right where

you left them, on that seat in the tube which is now occupied by a large, square character wearing a fur hat—well, well.

Back to the memorising. Just before going to sleep at night, when the mind is fairly calm and collected, is a good time to practise a minute or two memory training. Think back to getting up that morning, and just glide swiftly over the day's incidents in retrospect. That way you see the mistakes you made here and there. This memorising process freshens up the subconscious mind and you will be surprised next day to find yourself a good deal more alert than usual.

Practising "Mental Photography" will make you more observant, too, quicker to note relevant details, facts, and figures all the time—not just when you are trying to do so.

After a first period of memorising words, telephone numbers, addresses and so on, try it on a half or whole page in a textbook on any subject you need to know about. For studying languages, this is specially good. The lucky person who is said to have a flair for picking up languages, really has a flair for "Photography" of spoken sounds and their written symbols. If you absorb the *right* accent, thus, you can't start talking with the wrong one.

"Remember," then. If you do, it pays off every time.

LESSON 5

"RENEW YOUR REAL SELF"

MEDITATION should be used occasionally for self-examination. Nothing whatever to do with psychological instincts or complexes, merely a dispassionate, detached examination to assess one's own faults and virtues.

Why is this necessary? For mental efficiency—meaning, success.

A person who is wasting mental effort cannot be successful. And if your personality is undeveloped, you cannot contact people on a high level, nor express your natural abilities to the full.

Having produced the necessary tranquil state by breathing and meditation, preferably during one or two evening periods, direct your thoughts on the following lines:—

Relations with other people

Are these generally good, bad or indifferent?

Effect upon others

Can you easily influence others in your favour?

Do people ask you for advice readily?

Do you have an immediate and uncalled for effect on some persons—do they like or dislike you instantly, but without apparent cause?

Interests

- (a) Have you any real interest in your work, or—
- (b) Have you any real interest outside it?

(There are many people in both these extreme categories.)

Developing existing abilities

Have you (a) ceased to study anything? (b) Are you keeping up progress in subjects studied? (c) Have you any immediate ambitions in view?

Detecting new or latent ability

(a) Are you examining any method to make your present work more efficient? (b) Meeting many—or any—new people? (c) Taking up any new, *i.e.* different, spare-time activity? (d) What is your attitude to new ideas in general, *i.e.* are you willing to experiment, or dislike looking for new outlets in work or social life?

This general enquiry covers most types, between those who have become absolutely fixed in their ideas and are possibly concentrating far too much on routine work, and the opposite, too shallow extremely extrovert persons, who are only wasting their energies on diverse activities and superficial acquaintances.

The main points worth some consideration are, no matter what type one happens to be:—

- (a) There should be some immediate objective in view.
- (b) At least one practical or educational subject should be studied in leisure hours.
- (c) At least one active recreation be pursued—though “active” can mean anything which you

do yourself, *i.e.* *not* looking at a TV or cinema screen.

- (d) Attitude in general should be neither continuously aggressive—nor negative. Being aggressive is necessary in dealing with extremely extrovert people, but being able to listen, while still ready to put forward confidently your own ideas, is also desirable. The most important point is that, whatever you do, you cannot please all the people all the time—trying to do so will make as many enemies as being tougher and more straightforward.
- (e) It is necessary to cultivate new people and interests from time to time, and *not* to become too attached to the same friends and pursuits for a very long while. But equally desirable to examine scrupulously all new friendships and activities, and not make up your mind about them too quickly.

There is a tendency, in persons who are beyond their early twenties, to enjoy being in a rut, and give their whole thoughts to routine work. This is totally unjustified, nowadays. Modern life and political changes often force one to start some new work or activity in middle life or later. Consequently, any normally fit and active person should not be ready to cease studying new subjects until after 45, at least. If interests are expanded continually between 30 and 40, instead of remaining static, this renewed expansion assists in maintaining mental and physical powers at a much later age. Life without fresh interests is dull indeed, yet many have only themselves to blame for

such restricted outlook, because they *think* they are too old to learn. Once the effort be made, however, they are surprised to find how satisfactory are the results.

If you are very young, on the contrary, the great tendency is to waste energy wholesale, through over-enthusiasm and inability to plan calmly.

Yoga is a steadying *and* an invigorating influence. Constant practice, whether by physical Yoga exercises, or just breath-control plus mental discipline, can help in two ways.

- (a) By clearing the consciousness, keeping out all distractions, and consequently—**HELPING YOU TO PLAN YOUR LIFE.**
- (b) By removing fatigue, stopping unnecessary activity, renewing the glandular secretions, thus: **ENSURING THE ENERGY IS READY WHEN YOU KNOW HOW TO USE IT PROPERLY.**

Those two results benefit *all* age groups, and, if the basic practices, outlined in these lessons, have helped towards understanding Yoga, it is for *you* to select the branch, physical or mental, to suit your individual needs. Once Yoga methods are properly applied, be sure success is certain.



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